Vol. III. Numb. 12.

The British Apollo:

OR,

Curious Amuſements for the INGENIOUS.

To which are Added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by ſome of the Society of GENTLEMEN, that were Concern'd in the First VOLUME.

From Friday April 21ſt. to Monday April 24th. 1710.

Q. GENTLEMEN, *What Tribe was the Virgin* Mary *of? And how does it appear from Scripture, or any other Credible Author, of what Tribe ſhe was? And why the Evangeliſts give the Genealogy of* Joſeph, *and Trace it up to* David, *and not of the Virgin* Mary, *ſince Our* Saviour *was not the Son of* Joſeph, *of what uſe is it to us to know that* Joſeph *Deſcended from* David?

Yours, A. B.

A. It is certain our Lord Sprang from *Judah*, for ſo the Author of the Epiſtle to the *Hebrews* teſtifies, and conſequently his Mother *Mary* muſt have been of that Tribe. For *Mary* was the Daughter of *Heli*, the Son of *Matthat*, the Son of *Levi*, and ſo forth Aſcending till we come to *Adam*, according to the Genealogy laid down by St. *Luke*. And this we call the Line of *Chriſt* by his Virgin-Mother upon the Authority of St. *Auguſtin*, and of the Author of the Book *de Ortu Virginis*, which is Extant amongſt the Works of St. *Jerome*, and alſo of many late Writers of good Credit: Beſides the Teſtomony of *Rabbi Hacchanas*, a Doctor of great Eſteem amongſt the *Jews*, cited by *Soeed*, who tells us that there was a Virgin in *Bethlehem Judah* whoſe Name was *Mary*, the Daughter of *Heli* of the Kindred of *Zorubbabel*, the Son of *Salathiel* of the Tribe of *Judah*, who was betrothed to one *Joſeph* of the ſame Kindred and Tribe. Nor can we ſee, to what End St. *Luke*, Writing after St. *Matthew*, and having undoubtedly ſeen his Goſpel, ſhou'd make another Pedegree for *Joſeph* than was made already, and that ſo different from it in the whole Compoſure from *Chriſt* to *David*. We take it therefore for an undoubted Truth, that St. *Luke* reckons the Deſcent of Our Saviour by the Line of his Mother, the Daughter of *Heli*, who is ſaid to be the Father of *Joſeph*, becauſe his ſaid Daughter was Married to him: For *Joſeph* may as properly be called the Son of *Heli* by Marrying his Daughter, as he is there called the Father of *Chriſt* by Marrying his Mother. Therefore the Line of *Mary* as well as *Joſeph* being thus given by the Evangeliſts, of the firſt by St. *Luke*, of the ſecond by St. *Matthew*, the latter Part of this Queſtion has no Difficulty in it. Only it is to be obſerved that St. *Matthew* being a *Jew* thought it proper in Favor of his Countrymen to give the Genealogy of *Joſeph* becauſe he was Deſcended from *David* in the Regal Line. But St. *Luke* being a *Gentile* of *Antioch* deſcribes his true Pedegree according to his Mother's ſide, tho' not ſo Noble as the other; but however deduces it from *Adam* the common Father of Mankind, ſo to ſhew that the *Gentiles* had an equal Title to the Benefits of the Promiſed *Meſſiah*, with the *Jews*.

Q. *In the* Te Deum *in our* Liturgy, *the following Sentence*, viz. When thou had'ſt overcome the Sharpneſs of Death, thou did'ſt open the Kingdom of Heaven to all Believers, *has been often Objected againſt, as ſeeming to Favor that Groundleſs Conceit, that the Holy Fathers, that Died before the Coming of* Chriſt, *were not made partakers of Heavenly Joy, but remained in the* Romiſh Limbus Patrum, *till delivered thence by* Chriſt's *Deſcent into Hell. I ſhould be glad therefore to ſee this Paſſage Vindicated by you.*

A. In Anſwer to this we ſhall give the Subſtance of what the moſt Learned and Judicious *Hooker* has ſaid concerning this Paſſage, ſince a more proper Anſwer cannot be returned. The End of all that *Chriſt* did or Suffered for us was to open the Kingdom of Heaven, which our Iniquities had ſhut up. But it appears that when *Chriſt* Aſcended, the Kingdom of Heaven was moſt litterally opened, to the End that with him and by him all Believers might Reign. But in what Eſtate the Fathers reſted which were before Dead, is no way here determined. As therefore *Helvidius* abuſed theſe Words of St. *Matthew*'s, Joſeph *knew not* Mary *till ſhe had brought forth her Firſt Born*, from thence Concluding againſt the Honour of the Bleſſed Virgin, that a Thing denied with a ſpecial Circumſtance, imports a contrary Affirmation when

that Circumſtance is expired; ſo it wou'd be a weak Concluſion, if, whereas we ſay that Chriſt having overcome the Sharpneſs of Death opened the Kingdom of Heaven to all Believers, it ſhou'd be ſaid, that we thereby Inſinuate that before this his Victory over Death the Kingdom of Heaven was not opened. We cannot better Interpret the meaning of theſe Words, than Pope *Leo* himſelf Expounds them, *Chriſt's Exaltation is our Promotion, and whither the Glory of the Head is already gone before, thither the Hope of the Body alſo is to follow. For on this Day (meaning* Aſcenſion-Day*) we have not only the Poſſeſſion of Paradiſe aſſured to us, but in Chriſt we have entred the higheſt of the Heavens.*

Q. Gentlemen, *The Appearance of a Comet is generally looked upon as a bad Preſage. Pray, give us Your Opinon of that matter.*

A. How far the Tranſactions and Revolutions among Mankind may be Influenced by it, wou'd be Ridiculous in us to determine: Nor wou'd it be leſs Ridiculous to deny with ſome Philoſophers that it has any Influence upon our Earth. For ſhou'd the Tail of a Comet Intermix it ſelf with our Atmoſphere, or ſhou'd any Part of the Matter of it, which is fluid and ſometimes far diffuſed and diſperſed in the Heavens, by Reaſon of its Gravity fall down to the Earth, it wou'd certainly introduce ſuch Changes in our Air, as may be very ſenſible among Animal and vegetable Bodies. For theſe Vapors being brought hither from ſuch diſtant and ſtrange Regions, and being firſt raiſed from the Body of the Comet by a Prodigious Heat of the Sun, wou'd in all Probability be of a Nature quite oppoſite to the Conſtitution of all Earthly Bodies. By means of which ſuch Events may happen as by the common Teſtimony and Conſent of all Ages have been obſerved to attend the Appearance of Comets.

Q. Gentlemen, *There are ſome Springs in* England, *and ſeveral other Parts of the World which are obſerved to Ebb and Flow once or more every Hour. What is the Cauſe of theſe ſo frequent Tides, ſince it is plain they cannot depend upon the Sea?*

A. Polybius taking Notice of ſuch a Fountain near *Cadiz* gives this (which to us appears the moſt probable) Reaſon for it, *viz.* "That the Air which "had Inſinuated itſelf being deprived of it's uſu-"al Vent, returns inwards; by which means the "Veins of the Spring being ſtopt, the Water is in "a great Meaſure kept back. And ſo on the other "Hand when the Water leaves the Shore or the "Place in which the Spring riſes above Ground be-"ing almoſt Empty, thoſe Veins or Natural Aqueæ-"ducts will be free from all Obſtruction, and the "Water will Spring plentifully, till Room is made "for the Air to Inſinuate itſelf again, and ſo cauſe "this Conſtant Viciſſitude of Ebbing and Flow-"ing.

Q. Gentlemen, *I have been a Conſtant, Tender and Compaſſionate Friend to your Sex. When I was Young, I gave them all I had, and now I am Old, I ſupply them with what I have loſt,* Youth *and* Beauty; *and were I on my Death-Bed, this wou'd be my Comfort, to think I have been an Induſtrious Woman in my Calling. I lately met with a Bill from a Woman in* Crane-Court, *which expreſſes a Waſh, which* keeps the Young always ſo, and makes the Old appear Fair and Young to a Miracle. *Now if it has theſe wonderful Properties, I would have ſome of it to lick me over, and ſo begin the World again. Beſides ſome Cubs I have, which tho' Young, begin to break, I wou'd New Furbiſh up them, and in regard they have Serv'd their Apprentiſhips faithfully with me, I wou'd take them in Partners; ſome few others I alſo have, Young ſucking Sinners, who are not yet of Age to pay for their Footing in St. James's Parish. Could I keep them always Young, it would be much for their and my Advantage? But firſt I beg the Divine* Apollo's *Advice in theſe ſerious matters.*

A. Truly, Reverend Matron, this matter is of great Import. For if this Wash hath ſuch Effects, the next Age may call this Iſland by its Antique Title, *The Iſland of Angels.* Some Wonders we have already heard to be perform'd by it. They ſay there is an old batter'd *Beau* ſo ſtrangely reſtor'd, that he now goes with an Horn-book by his ſide; and an old Lady who began to break in King *Charles the Firſt's* Days, is now beginning at *one, two, three, and a Coupee.* Nay they tell you, that a Gentlewoman ſick'd over her old Monkey with it, and it looks now like a Cherubim. But alas! here is the Misfortune, to what purpoſe is it, to waſh over the Walls, when the main Timber is all falling to pieces. We fear your whole Family is under this Predicament, and ſhou'd they encounter the violent Sallies of vigorous Youth, all your Houſe might be ſtrewed over with their Limbs, and what a piteous Spectacle wou'd that be! We wou'd adviſe your Cubs therefore to keep as they are, whilſt they are able to hang together; and as for your ſelf if you were beaten to Gun-powder, to ſhoot at Cats with, you might be of more uſe in your Generation, than to be reſtor'd to begin freſh Deſtruction.

Q. Gentlemen *of the* Britiſh Apollo, *A Wager being laid concerning the Crowning of the late King* William *and Queen* Mary *of conſiderable Value; which of theſe Perſons were Crown'd firſt upon the Coronation, or whether there were a Crown placed upon each of their Heads when the Ceremony was uſed. your Anſwer will very much Oblige yours to Command,* F. H.

A. They had both of them Crowns ſet upon their Heads at the ſame Time, for which Purpoſe two Crowns were brought to that Solemnity.

Q. Gentlemen, *You are deſired to determine a Wager which happened upon this Diſpute. The one Party holds that Dr.* Sacheverell *is Silenced for three Years; the other maintains the Argument againſt him, becauſe he is not hindred from reading Prayers.*

A. Had the Diſputants kept to the Words of the Sentence given by the Lords againſt him they might have prevented this Diſpute, *viz. That he be enjoyned not to Preach for three Years.* Notwithſtanding we muſt determine the Wager in Favour of the firſt. For *Silencing* in this particular Application of the Word, ſignifies only a Prohibition to Preach and reaches no farther. But when a Perſon is likewiſe prohibited to read Prayers, he is ſuſpended *ab Officio.* For he that is diſqualified both to Pray and Preach is actually incapacitated to exerciſe any part of his Miniſterial Office. But Silence and Suſpenſion were never underſtood to be the ſame.

Q. Buſy Gentlemen, *About three or four Weeks ago I deſired you to reſolve the following Queſtion,* viz.

How to Divide the Word Septem, *a Wager being depending and determinated by you. Your ſpeedy Anſwer will oblige Yours,* &c.

A. Apollo, condeſcends for once to Anſwer your Trivial Queſtion, but for the future he deſires you, and all others not to ſend any Light and Impertinents of ſuch a nature, for if you, or any one elſe does, he is reſolv'd to paſs them by with Scorn and Contempt, looking upon it as a Reflection upon his Honour and Quality to have his Oracle conſulted about mean and inconſiderable Matters. However, becauſe you perhaps was never bred to read *Lily's* Grammer, he adviſes you to conſult the

Chapter

Chapter *de Orthographia*, and you will there find that not only *Septem* ought to be Divided *Se—ptem*, and not *Sep—tem*, but all other Words of the like Compoſition, as *Do—gma*, *Ba—ctria*, *Pro—mptus*, *&c.* So Impertinent Gentleman, *Farewell.*

POEMS.

Q. TELL *me*, Divine Apollo, *if you can*,
The various Stages of the Life of Man.
What Paſſions, Humors, Intereſts, Controul,
In every Stage the Motions of the Soul.
Some note Four Stages, others mention Ten,
What by this Difference can the Sages mean?

A. Some *Infancy*, then *Youth*, then *Manhood*, then
Old Doating *Age*, by the *Four Stages* mean,
Which nicer Wits of late in *Ten* divide,
As various Paſſions in Mankind reſide.

I.

As ſoon's the *Infant* from th' *Enliven'd Maſs*,
Into the World gains a *convenient* paſs,
The *Receptacle of Reaſon* only ſeems,
Delighted moſt with *Triflet* in extreams.

II.

As he Springs up from *Ten to Twenty* Years,
Reaſon in various *Glimmerings* appears,
But, like an *Ignis Fatuus*, to the Sight,
Dances before us with *Inconſtant* Light.

III.

From *Twenty up to Thirty* Years begins,
Manhood with Luſt, as t'were coævous Twins,
The Soul Springs out, all into Heat and Fire,
And *MOST* Themſelves *then* generally admire.

IV.

From *Thirty* next *to Forty* Years arriv'd,
Conſcious They ſcarce before that Station Liv'd,
Reaſon grows Active, and the Paſſions, Cool,
And Man for Intereſt ſtrives to Live by Rule.

V.

From *Forty growing up to Fifty* Years,
Reaſon's Sedate, *Deſigning*, full of Cares;
The Politician then *enwraps* the Man,
T' *Engroſs* all Worldl' Advantages He can.

VI.

From *Fifty* onwards next *to Sixty* grown,
A Man, as from a Pinacle, looks *down*,
Then *Forwards*, *Backwards*, all around Surveys,
To Judge by *Others* how *He* paſs'd His Days.

VII.

From *Sixty* on *to Seventy*, if He Lives,
Grows, *more than needful*, Anxious how He thrives,
The *Buſineſs* of his Life, and th' *only End*,
Seems to *Save Self*, which he can't Live to Spend.

VIII.

From *Seventy on to Eighty* (if to's wrong
Man bear the *Drudgery of Life* ſo long)
The Dotard's ſtill with the ſame Itch perplext,
If Rich; if not, *becauſe He was not*; vext.

IX.

But if he happens by ſome Wretched Fate,
To *Ninety* Years to *Linger* on his State;
Gout, Stone, or Palſie, with a Driveling Noſe,
Life only in the *Breathing Engine* ſhows.

X.

If to an *Hundred Years* he Time protracts,
The *Dull Fatigue of Life* in which he Acts,
As from a *Cradle* firſt He Life began,
So to the *ſame* returns the *Swadled Man.*

Hence 'tis that *Life ſome Wiſemen* little prize,
Conſidering th' *Ill* that in the *Balance weighs*,
Have wiſh'd themſelves, they'd like Abortives been.
Juſt *peep'd into the World* and out agen.

Q. *The Solution o'this Proverb*
In Cheſhire *I'mplore.*
Better wed o'er the MIXON
Than over the MOOR.

A. The *Mixons* are *Compoſts*,
Which in the Yards ly,
Of ſuch who their Lands,
With true Induſtry ply;
The *Moor-Lands* are thoſe,
Over which they muſt paſs,
Who come up to *London*,
To get a Town-Laſs.
And this the Solution;
'Tis better to Wed,
A Neighbour they know,
Tho' but Homely Bred;
Can manage a Dary,
Cram Foul and ſerve Swine,
Than a Lady of *London*,
Nice, Airy, and Fine.
Shou'd ſuch talk of Toylet
And *Marlborough* Gown,
'Twou'd fright all the Steeple
Crown-Hats out of Town.
Of Frenchings and Flouncing,
They'd think 'em at leaſt
Some *Indian* —— Pagans
Spoke th' *Language o'th' Beaſt.*
And fear that ſuch *Kick-Shaws*,
Will dwindle their Race;
And their Anceſtor's Sinewy
Toughneſs diſgrace:

Whilſt

Whilſt jolly freſh *Joan*,
Brings 'em chopping brown Babies,
More fit for the Plow,
Than the Off-ſpring of Ladies.

In laſt Paper, Col. 6. Lin. 7. Read, *Your Boys whelm the Spear.* &c.

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SIR,

THE Advices from Turin, April the 9th are, that his Royal Highneſs, who being the Week before very much indiſpoſed of a Cold, is perfectly recovered, and the next day was expected there, with deſign to continue at that place during the Hollidays; that one of the Battalions which lay in Garriſon there is marched towards Pignerol, and another will follow in few days. The Lord Rochfort is returned to Barcelona, having given the neceſſary Inſtructions for buying up of Horſes for remounting his Dragoons; that two days ago General Zumjungen arrived there from Milan, and after having had a Conference with his Royal Highneſs, return'd the next for Milan. The Letters from Cologn April 22d adviſe, that on Saturday three thouſand recruits for the Saxon Troops in the Netherlands arriv'd within a League of that place, and continued their March two days ago for Keyſerwaert in order to paſs the Rhine there; that nine Heſſian Regiments of Foot and ſix of Horſe are expected in few days to march likewiſe for the Netherlands. From Liege April 22, 'tis adviſed that Bread is Baking at Maeſtricht for 10000 Heſſians who are ſuddenly expected there from Germany.

London April 24th. The Four Indian Kings who came over with the India Fleet from their Country Situate between New England and Canada, had on Wedneſday laſt Publick Audience of her Majeſty. In their Speech to Her Majeſty they expreſs'd their readineſs to aſſiſt the Engliſh in the Reduction of Canada, and of their Averſion to the French, and likewiſe intimated their deſire to be Inſtructed in the Chriſtian Religion. Which is all from Yours, *&c.*

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